

On Islamic Authority

Dr. Syed Badiuzzaman Faruque

Professor, Department of Physics

Shahjalal University of Science and Technology, Sylhet,
Bangladesh

1.Introduction

In this 21st century, Islam emerged as a vigorous opponent of western thoughts and doctrines. All over the world, young and energetic people, men and women alike, are trying to grasp the concepts and practical ways of Islamic path of human worldly life. But there are too many versions of Islamic literature available to people from different corners of Islamic self-sufficient scholars. These different thoughts and practical ways of Islam preached by apparently Islamic scholars are fooling and confusing the neo-muslim mind and diverting them to states of chaos and indiscipline. However, this should not have happened at all if Islam is understood in its true meanings. Islam, as Al-Mighty Allah stated in the 30th verse of the 30th Chapter of the Holy Quran,

“So set thou thy face truly to the religion being upright, the nature in which Allah has made mankind: no change (there is) in the creation by Allah: that is the true Religion: but most among mankind know not.” (Al Quran 30:30).

Hence, Islam should be considered as a religion of utmost straightest concepts and practical ways, otherwise this cannot be followed in the manner in which Allah has stated in the verse

above. So the concepts and ways of Islamic path are manifestly straight, simple and rigid. Therefore, O my reader, if you disagree with the words I am going to write in this Letter about Islamic Authority, then, either you or I am wrong. Both of us cannot be true in Islamic knowledge at the same time.

So, judge my words and contemplate deeply; if you find truly reasoned words and the words are in the manifestly true line of Quran and Sunnah, then amend yourself and follow my words in the matter in question. What I am going to discuss is that who, in Islamic matters, can be considered as an authority from whom Islam can be learned and who can be followed unquestionably.

There are two established principles, not established by me but established from the early times of Islam in the period of Rasulullah (S.A.) and right after his death in the period of the truly right people of Islam, use of which gives one the true way of judging and finding truly Islamic authority. The first principle is the Principle of Love for Allah and Rasulullah (S.A.) and the second principle is the Principle of Unbroken Chain of Companionship of Rasulullah (S.A.). In what follows I am going to elaborate these principles a little bit. If you contemplate upon what little I am going to put in writing, you will be able to write a treatise.

2. Principle of Love for Allah and Rasulallah (S.A.)

Allah the Al-Mighty wrote in the 31st verse of the 3rd Chapter of the Holy Quran,

“Say: ‘If ye do love Allah, follow me: Allah will love you and forgive you your sins: for Allah is Oft-Forgiving, Most Merciful.’” ((Al Quarn 03:31).

The loving of Allah by someone and in consequence achieving the love of Allah for that person is found by following of Rasulallah (S.A.). Therefore, the only way of showing true love for Allah and Rasulallah (S.A.), which is the sum and substance of love of and obedience to Islamic commands, is to follow Sunnah of Rasulallah (S.A.). Sunnah is understood by not only reasoning but also by true obedience of and practicing in the ways of Hazrat Muhammad (S.A.). This latter path cannot be known without seeing a person who practiced in the ways of Rasulallah (S.A.) and who simultaneously loved Rasulallah (S.A.). For this to be understood more, note that Hadith of Rasulallah (S.A.) cannot propagate truly and authentically without the efforts of Muslims who heard when they were in a mission of hearing and learning of a Hadith with the intention of propagating and truly following the Hadith. This latter thing means that they are true lovers of Rasulallah (S.A.). Moreover, this obviously gives a proof that they are true lover of a Sahabi

(i.e. companion of Rasulullah(S.A.)) and/or Sahaba. If the said men or man, who is the lover in question, is a man of later times of times of Sahaba, he should have been a true lover and follower of a Tabeyi, and if of more later period, the man in question should have been the lover and follower of a Tab-Tabeyi, and for later period, a true lover and follower of a man who loved and followed one who loved and followed one who loved and followed one earlier lover and follower of Rasulullah (S.A.). Therefore, an authority of Islam should have learned Islam from one who have learned from another who have learned from an earlier person who have learned from a Tab-Tabeyi and that Tab-Tabeyi have learned from a Tabeyi and that Tabeyi have learned from a Sahabi and that Sahabi have learned from Rasulullah (S.A.). This line of unbroken chain of learning Islam and loving Rasulullah (S.A.) should be used strictly to judge one who claims to be an authority of Islam. All authorities who claim themselves to be authorities of Islam are to be considered flawed in matters of true Islamic path if they do not pass by the criteria I have written and made clear here. That is, all Islamic authorities should be tested and examined and judged to be sure of their claimed authority by using the Principle of Love for Allah and Rasulullah (S.A.) as depicted above.

3. Principle of Unbroken Chain of Companionship of Rasulullah (S.A.)

This principle is an equivalent to the first principle. Allah the Al-Mighty said in the 119th verse of the 9th Chapter of the Holy Quran,

“O ye who believe! Fear Allah and be with those who are truthful”. (Al Quran 9:119).

This verse is clearly a proof of the matter of existence of true lover and follower of Rasulullah (S.A.) in all ages up to the end of times. In every age, all over the world people of Allah's love and true follower of Rasulullah (S.A.) will be found. These people are such that they loved and followed a person who loved and followed another previous person who loved and followed an earlier person who loved and followed a man who have seen and loved a Tab-Tabeyi, and that Tab-Tabeyi loved and followed a Tabeyi who loved and followed a Sahabi who loved and followed Rasulullah (S.A.). This way is the way of Ihsan which is also named as Tasawuf which is mentioned in the Holy Quran as a term applicable to the state of the highest state of a Muslim, which is 'Muhsin'. Ihsan has proof of being true in the Holy Quran as in the following verse:

“Is there any Reward for Good (Ihsan) - other than Good (Ihsan)?” (Al Quran 55:60).

And in many other verses of the Holy Quran in the form of the word Muhsin. And in Sahih Hadith, in the Hadith of Jibril (A.). Tasawuf is the way of transmission of the true love of Allah and Rasul (S.A.) and is the highest form of Muslim civility that was found, in the old ages, in practices of all Prophets of Islam beginning with Hazrat Adam (A.), and in our times, in the practices of the greatest of all men, Hazrat Muhammad (S.A.). And it was found in the practices of all true followers and lovers of Allah and Rasulullah (S.A.).

This principle of unbroken chain of companionship of Rasulullah (S.A.) should be used to judge every claimed authority of Islam with the further stringent condition for their being true, which is: **Each and every person in the chain of unbroken companionship of Rasulullah (S.A.) should be in true love and obedience of Rasulullah (S.A.) in a manifestly true way which is the way of other true lover and follower of Rasulullah (S.A.); and each and every person in the chain of unbroken companionship should be free of manifest errors; these said errors are manifestly errors in the manifest sight of Islam.**

4. Concluding words

What is depicted in this Letter is for my benefit and for the benefit of all seekers of true Islamic path, the path of Love and

Obedience of Allah and Rasulullah (S.A.). So, find this true path in your heart and follow that path with utmost sincerity. The path of obeying Allah and Rasulullah (S.A.) is also the path of following Sunnah and loving Rasulullah (S.A.). This path is referred to in the Holy Quran in many verses beginning with the 6th verse of Chapter 01:

“Show us (O Allah) the straight way”. (Al Quran 01:06)

This straight way is construed in the Holy Quran as, in the verses 3:51, 19:36, 43:64, the path of worshipping none but Allah and Allah alone, and leaving everything aside, because, all other acts beside the act of worshipping Allah Ta’ala are secondary business. In the verses mentioned above the same advice is given to men and women, which is:

“ Verily, Allah is my Sustainer as well as your Sustainer; so worship (none but) Him: this (alone) is a straight way.” (Al Quran 43:64).

The act of worshipping Allah is the straight way of life and the destination of life is not within this life, rather the destination resides in the Hereafter. The milestone to be reached in this life is the death with pure faith upon Allah and Rasul (S.A.) and faith upon Resurrection and Reward from Al-Mighty Allah. This worldly life should be passed with only the worshipping of Allah up until death when the faith upon all unseen that are believed upon will appear as truth. That is why Allah marked the time of

death as the time of Sure Belief (Yaqin). Allah said in the 99th verse of 15th Chapter of the Holy Quran:

“And serve thy Lord until there come unto thee the Hour that is Certain”. (Al Quran 15:99).

This Hour that is Certain is the death when all true worshipper of Allah will be sure of all unseen that were believed upon by the servant of Allah.

In matters of true worship of our Lord Allah, all attention should be to follow the manifestly true path. This manifestly true path is the path of those who learned and therefore, loved Islam, Allah and Rasulullah (S.A.) in a manner that is the established way of those who lie in the unbroken chain of learning Islam, of loving Allah and Rasulullah (S.A.), and they lie in the unbroken chain of companionship of Rasulullah (S.A.). Therefore, this manifestly true way of Islamic life is simply known and easily followed. Every claimed authority of Islam can be checked in a few minutes of conversation or interaction of other sort and be judged with the principles depicted above without much hardship. So, all should follow the criteria depicted here to find a man who can be listened to for matters of worship of Allah Subhanahu wa Ta'ala. May Allah accept us as His servants and forgive us our sins and give us a praiseworthy life here and in the Hereafter. Amin.